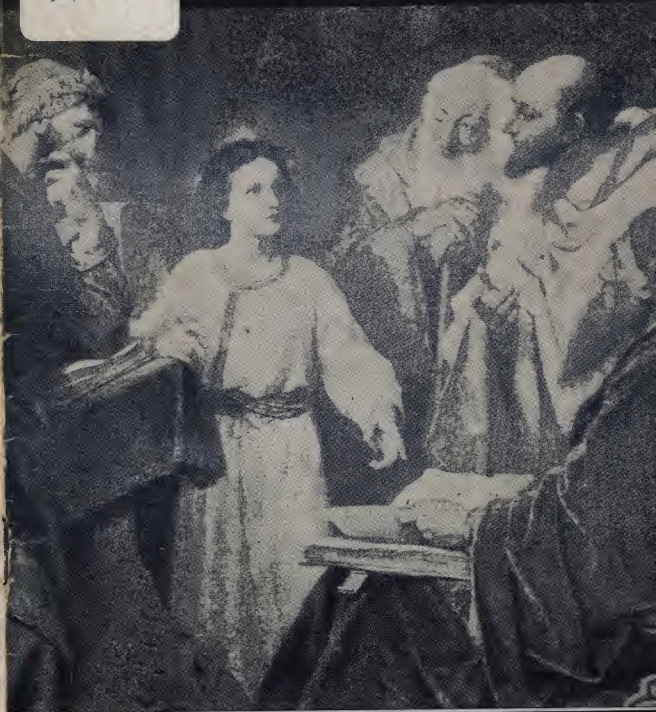


December  
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THE  
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JESUS AND THE DOCTORS

by Hoffman

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# THE INSTRUCTOR

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Official Organ of the Sunday Schools of The Church of Jesus Christ of Latter-day Saints

Devoted to the Study of What to Teach and How to Teach

according to the Restored Gospel

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Editors: President George Albert Smith, Milton Bennion; Manager: Richard E. Folland

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## *The Prince of Peace*

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MILTON BENNION

IN appreciation of the birth of the Saviour of mankind the heavenly host sang

"Glory to God in the highest, and on earth peace, good will toward men."

Yet progress toward this end has been regretfully slow. In recent years it seems to have gone into reverse, even among nations that claim to be civilized.

There are, of course, many individuals who practice good will toward their neighbors; as individuals they would not be guilty of the unprincipled ambitions and ill will of their governments. When, however, it comes to large groups acting under emotional stress there is always danger of mob violence with no one sensing responsibility for what they do. This may account for lynchings and not less reprehensible deeds of some military forces acting under direction of their governments.

What can be done to stay these destructive forces? Certainly it cannot be done by cultivating a spirit of

hatred toward enemies. This would be in direct opposition to the teachings of the Prince of Peace. Of Him it was said,

"Thou hast loved righteousness and hated iniquity, therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows." (Hebrews 1:9.)

The emotions have a proper place in life, but ought to be properly directed, guided by knowledge and forethought of consequences. "Hell is paved with good intentions" that are never expressed in action; they are sometimes expressed in actions that turn out to be very immoral and irreligious for want of knowledge and forethought.

Genuine faith in and love of God the Father and Jesus Christ our Savior naturally leads to serious study of the teachings of Christ, including the moral as well as the theological and ritual, important as these are. The present state of mankind, including some who in name profess to be followers of Jesus Christ, indicate great need of attention to the moral principles which Jesus taught, and which he transmitted to his apostles and prophets, both ancient and modern. This, it is hoped, might lead to reduction of delinquencies, both juvenile and parental, elimination of cocktail parties, gambling, unwarranted extravagance, dissipation of physical and spiritual resources, and violations of the age-old ten commandments. Efforts are being made through the Sunday School lesson texts to emphasize these phases of our religion. Much depends upon the teachers of these lessons, especially so in case of classes below the adult level. The attention of adults is called to lessons prepared in recent years for the Gospel Message, Genealogical, and Gospel Doctrine Departments.

# October Sunday School Conference

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## LATTER-DAY SAINT IDEALS OF SOCIAL LIVING

### INTRODUCTION

(General Superintendent Milton Bennion)

FOR some time before and after the arrival of the Utah Pioneers in Salt Lake Valley the Latter-day Saints were intently engaged in efforts to build the Kingdom of God on earth. Spurred by this ideal they devoted their energies very fully toward realization of this purpose. Such a project required conservation, development, and use of all their physical and spiritual resources. A reasonable amount of wholesome recreation as a means of renewing their physical and spiritual powers was approved. There was, however, no time for dissipation.

Unbiased visitors to Salt Lake City during the first decades of its history reported that they saw no saloons, gambling dens, or brothels; no idlers or other evidences of delinquency. Why? Because in obedience to the first and second great commandments all were engaged in

a great cause that had to do with the salvation of their fellow men.

We of the Deseret Sunday School Union, having been assigned the responsibility of teaching the restored gospel of Jesus Christ, feel the need of a great resurgence in our spiritual lives that will be a means of stirring us to greater activity and devotion to our responsibilities. It is highly important that current delinquencies, both juvenile and adult, be eliminated from our church membership, and from the communities where Latter-day Saints reside. Toward this end we seek the cooperation of men and women of good will everywhere. We know that there are many such persons who will gladly join us in this undertaking.

The sermon that now follows on this program will be given in ten brief talks by members of the Deseret Sunday School Union.

### THE IDEAL OF FAITH

(Don B. Colton, member Deseret Sunday School Union General Board)

THE Apostle Paul said:  
"Watch ye, stand fast in the faith, quit you like men, be strong."  
(I Cor. 16:13.)

The day in which we are living furnishes a mighty challenge to Latter-day Saints. Shall we "stand fast in the faith" and "quit our-

selves like men?" The answer is with us.

Surely we cannot pin our faith on any man because we know not whither he will carry it. Rather, let us follow the advice of Moses when he said, "Give ear, O ye heavens, and I will speak; and hear, O earth, the words of my mouth. Because I will publish the name of the Lord; ascribe ye greatness unto our God. He is the Rock, his work is perfect; for all his ways are judgment: A God of truth and without iniquity, just and right is he." (Deut. 32:1, 3-4.)

Faith in God as a living power that will sustain us amid all the experiences of life is a fundamental ideal among true Latter-day Saints. That faith must be consistent. The path of faith is one of regularity and wisdom. To become a citizen of the kingdom of God, one must renounce everything contrary or foreign to it.

Faith has its highest manifestation in service. Jesus, our Lord, was the supreme example of service to fellow men. Someone has said, "God counts that free service which love dictates, and not necessity." As Jesus taught us both by example and precept; so ought we to serve our fellow men because we love them and therefore love God. We show that love by our service to our fellow men. Let us deal justly; live righteously; think nobly.

It is basic in our philosophy that Jesus created this world. "For it

pleased the Father that in him should all fulness dwell." (Col. 1:19.) "All things were created by Him." He became perfect through obedience, service and sacrifice. We cannot fully understand why, because He was a God, that He should choose to live a human life and die a human death. Such was His choice, however. He came to "mark the path and point the way." If we emulate His example, we shall realize the high destiny of mankind. In mighty faith, combined with good works, we stand undaunted in the face of trials and hardships and exclaim, "It can be, it shall be done through faith in God."

Granted that the ideal does point toward a high destiny, the goal was set by the Savior Himself. He said: "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. 5:48.) That is our ideal. Jesus is our exemplar, our guide. Faith in Him will help us to live our lives well.

We were created in His image. We are joint heirs with Him and have been promised exaltation in the celestial kingdom with Him and Our Father if we are faithful. Contemplating this high destiny and recognizing our weakness, humbly, we exclaim with the Psalmist: "Preserve me, O God; for in thee do I put my trust. Thou wilt show me the path of life: in thy presence is fulness of joy; at thy right hand there are pleasures forevermore." (Psalms 16:1, 11.)

## IDEAL OF GRATITUDE

(Louise Hafen, Sixth Ward, Utah Stake)

I am humbly grateful for the privilege of occupying this position and expressing my gratitude to God for the blessings and beauties with which we are so abundantly supplied.

I owe a deep debt of gratitude to those workers in God's vineyard who have been my teachers, and to my parents for the priceless gift of a normal healthy body.

Welling up from deep in my heart is gratitude for the vigorous message of a joyous way of life which goes constantly from this great building and the salvation which we are promised by obedience to the laws of the gospel.

For these blessings I feel a deep gratitude. But what does gratitude mean? We might call it thankfulness or we might call it appreciation. These are inner emotions or feelings and imply an understanding of the value of the thing.

But true gratitude is reflected not in mere thought but in action.

My great-grandparents were so grateful for the message of hope the gospel brought them that they left their good homes and braved an unknown wilderness that they might be true to their ideals.

Their children showed their gratitude by subduing the wilderness and cultivating it into beauty.

My parents were so grateful for

the blessings given them that they cherished the ideals of truth in their lives and taught them to me. Through their teachings I saw the great beauties of life.

I listened to a symphony and my heart was lifted by the message of the music.

I looked at a painting and my soul was fed by the harmony in color and line.

In the quiet room of a hospital I saw the twisted body of a child restored to health and my fears were quieted.

I was thrilled by it all, but how could I show my gratitude? I could not paint a masterpiece nor compose a symphony. But I could speak softly in my home—be tolerant and kind to my fellowmen.

I went to visit a neighbor with a little new baby and as I looked at the tiny face and exquisite pink fingers I thought "This is the greatest creation of them all."

As I am grateful for life so this wee spirit will be grateful if I do my part to improve all the great blessings and beauties which have come to me.

If I live my gratitude in kindly thought and deed and in earnest effort strive to succeed then truly I have expressed the ideals of gratitude.



## THE IDEAL OF OBEDIENCE

(Jerry Spendlove, Ogden 16th Ward, North Weber Stake)

**I**N the beginning God made the earth and placed living things upon it. His greatest work was man created in his own image. Our Heavenly Father gave to man control over all living things. For these privileges Deity required respect and obedience.

Boys of my age are required to practice obedience, too. We must heed our Heavenly Father's commands if we expect to receive His choicest blessings.

Now if we truly desire the choicest gifts our Heavenly Father can bestow we must not seek them on bargain-counters.

The only way to obtain the greatest reward is to be subject to laws that are just and good.

Our Heavenly Father has not asked of man anything which was unjust, therefore a boy in tender years will be perfectly safe if he strives to learn the will of his Heavenly Father. In order that he might become acquainted with His will he must learn from parents, teachers, and choice friends that which is right.

"Honor thy father and thy moth-

er that thy days may be long upon the land which the Lord thy God giveth thee," was not idle gossip. Certainly obedience to our earthly parents is being obedient to our Heavenly parents, which we are sure exist. I have learned that by obeying those in authority I can avoid grief and sorrow.

A group of our young people refused coffee at a large dinner in an eastern city not so long ago. Those near them asked why they refused this drink and one of our boys courteously explained our "Word of Wisdom."

One of the boys who listened to the explanation said, "Out of respect to the group from Utah let us do likewise." Not one at the table drank coffee at that meal. Imagine the joy of that little group to be recognized at such a large affair.

This is but one example of the results of being obedient to God's commands.

I pray that we all might know the value of obedience, for obedience is better than sacrifice.

I do it in the name of Jesus Christ. Amen.

## THE IDEAL OF REVERENCE

(Norman K. Bryner, Park Ward, Utah Stake)

**R**EVERENCE is the key to sincere, true worship. There is supreme joy in the soul when we show rev-

erence and divine honor for God. It has been written that reverence is the highest of human feelings. Rev-



erent consideration for the priesthood, the house of the Lord, law and government, and the home will bring us to the highest moral and spiritual conduct.

I will revere God by respecting and honoring His Holy Priesthood. Eternal life, our greatest gift, can be obtained only through the priesthood. God's servants cannot act in His name unless they hold the priesthood. His work cannot be carried on without it. Our hearts will surely be filled with reverent thanksgiving and appreciation when we understand and use this divine gift.

Every Latter-day Saint realizes that if the spirit of the Lord is to enter and remain in our houses of worship there must be order. Jesus Himself stated emphatically "My house is a house of order." Let us conduct ourselves in the house of the Lord so we may partake of a spiritual feast which will keep us through the week.

We can show a reverent attitude

of love and good will toward our fellow men, and respect for law and government by permitting the enactment of fair and just laws and by observing them fully.

The development of a spirit of reverence begins in the home. Children who are taught to pray in an atmosphere of love and devotion will dedicate themselves to righteous living. If we are taught to honor our parents and to revere the home we will carry this same spirit into the church.

I believe that the Lord wants us to show in every way that we are a refined, devout and reverent people because we have been privileged to receive the restored gospel with its refining influence. If we are reverent we will have that spirit of peace which will help us to live in harmony with God and with our fellow men.

This is my testimony, and I bear it to you in the name of Jesus Christ, Amen.

## THE IDEAL OF PHYSICAL AND MENTAL HEALTH

(Tom Greene, Yale Ward, Bonneville Stake)

**J**UST what is being healthy? Is it the ability to chin oneself twenty times a day, or do setting-up exercises without getting tired? Does it come from being an expert swimmer or shooting under par on the golf course? Or is it simply a trait of heredity?

Psychologists tell us that even the most healthy and perfectly-de-

veloped body may maintain a sickly and undernourished mind.

In order to be *truly* healthy, we must not only partake of wholesome food and drink so as to make for physical stamina and health, but we must also partake of wholesome thoughts and worthy ambitions if the ideal of mental health is to be preserved.

True health, then, is physical

growth and normal functioning bolstered with a clean, wholesome mental attitude. In order to attain this happy medium, a suggested four-point program might well be put into effect:

1. Wholesome food and drink.
2. Non-use of intoxicants, narcotics, or stimulants.
3. Pure air, ample exercise and sleep—and
4. Clean thoughts and worthy ambitions.

If we can follow this simple out-

line—and, after all, it is our duty as Latter-day Saints to follow a similar program—it will not only be helpful to each one of us individually, but it will help us in our relationship to mankind as a whole and to our Heavenly Father.

So it is seen that healthful living is a combination of physical and mental well-being, and that through the four-point plan just mentioned, physical endurance and spiritual power may be attained to be used in the service of God and mankind.

## THE IDEAL OF THRIFT

(Kathleen McLatchy, Highland Park Ward, Highland Stake)

THE ideal of thrift is one which has practically become extinct in the world today. Within the last generation there has been a great increase in the price of all commodities and the cost of commercial amusements. In fact, everything has been so sped up that we, the youth of the Church, are growing up in a world that has little use for the word "thrift." However, as a Latter-day Saint girl, I have always been taught the importance of thrift not only in regard to material matters but also in conserving character, health, time, and spiritual foundations.

Webster's dictionary tells us that the word thrift means an economical management of property for the increase of worldly goods. Of course we would all like to be wealthy and have everything we want, but I believe it is more important to earn

our riches by honest labor, to conserve, and to spend wisely so that the material goods we do possess will be those which will bring us the most value and satisfaction.

There is an old adage that tells us that a wife can throw more out the back door than her husband can bring in the front. This saying need not be true, however, if a wife will only practice thrift and learn never to throw away even the smallest object but to utilize everything to its best advantage. Thus, by practicing thrift, a wife can become a great help to her husband.

We are often quick to condemn those people who spend money foolishly, as the boy who buys new parts for his car but can't afford a decent suit of clothes or the wife who likes to give expensive parties when her husband makes \$40 a week. Yet, this lack of thrift is no

worse than indulging in the intangible luxuries; the business of life simply can't afford such as ill temper, bad manners, poor sportsmanship, and sloppy habits. "We live our own lives," people say. "What we do is no one else's business." Maybe it isn't, unless by what we are doing we are harming our own character and bringing needless privation and suffering to those with whom we come in contact.

By being prompt and orderly in all our affairs we will learn to work with others more easily and we will find that we have more time for

hobbies, friendly associations, and home life.

Conserving our spiritual selves is also very important and our Church is helping its people to do this by teaching us high standards and ideals by which to live.

This is a spending age, an age of extravagant habits on the part of the careless and the socially ambitious. That is why it is more important than ever before to practice thrift in everything we do so that we can be among the people who say, "To lead a thrifty life is to lead a useful and happy life."

## THE IDEAL OF KINDNESS AND THOUGHTFULNESS

(Diane Jones, North Ogden Ward, Ben Lomond Stake)

ON a vine covered wall in an old Chinese garden are engraved these words, "Enjoy yourself. It is later than you think." True enjoyment is to be found only in service to others. To serve others we must love them with a love that causes us to be kind and thoughtful and to put their needs above our own. In the performance of simple, common, everyday acts we find need of the two great ideals of kindness and thoughtfulness. In the words of Emerson, "The best part of a man's life are the little, nameless, unremembered acts of charity and love."

Anne Lindbergh wrote, "I remember lying in a hospital, after the birth of a child, on an autumn morning. The sun was pouring in my window and, outside, every yellow leaf, touched by frost the night before, stood still in the golden air.

The nurse brought me a telegram from Edward Sheldon which read, 'This is a beautiful morning. I am sure you and your daughter are happy.' I felt full of joy at such a swift and magical sharing of my mood. Then suddenly I thought, shocked almost to tears, but how does he know it is a beautiful morning? The man who sent that telegram is blind. He has not seen a tree for twenty years."

Many of us have desires to perform acts that will prove our charity, but before we can say or do the thing we hoped to, the opportunity has passed. Maybe it is later than we think. Maybe tomorrow will be too late, when full of remorse we will say, "Why wasn't I kind to the new girl at school when she wanted to join our group." Or

"Why haven't I been more thoughtful of Mother or Dad."

We young folks are often unkind and thoughtless; we think because of our youth we are forgiven. Perhaps we use our youth as an excuse. We do not realize until too late that time has robbed us of our golden chance of being helpful

through being kind and thoughtful. We should keep in mind the instruction of one who wrote, "I shall pass this way but once; any good, therefore, that I can do or any kindness that I can show to any human being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

## THE IDEAL OF CLEAN LIVING IN THOUGHT, SPEECH, AND ACTION

(Margaret Maeser, East Ensign Ward, Ensign Stake)

**J**UST as our physical bodies and intellects were given to us by God as part of his design of human life, so also were our emotions and our passions a part of God's plan. And just as our bodies and intellects are governed by rules that must be followed to achieve happiness, so also are our passions subject to laws prescribed for clean, righteous living.

Therefore, to have emotions, to feel passions, is not wrong, but a natural function of life. But to yield to these emotions and passions at times and places not designated by God's holy laws is sin, sin against the sources of life itself. Even in our manner, in our dress, and in our day-to-day living we Latter-day Saints should follow conduct that is modest, clean, and unassuming.

Not only in our actions should we honor ourselves by clean living but also in our thoughts and speech. We should have, in our thoughts, a wholesome outlook toward all human relationships, based upon hon-

est understanding and knowledge. And to make light of these relationships in speech or thought is to make light of the creativity of God. In the New Testament Jesus told us that to violate a commandment in thought is just as serious as to violate one in action.

Yielding to self-indulgence of passions in thought is harmful only to ourselves. But yielding to such desires in speech and action is harmful both to ourselves and others. Often such yielding becomes an insult to the integrity and fineness of spirit of those whom we love most.

Thus, clean living is the only course that is fair to others. And since we cannot expect the blessings of God unless we obey his wishes, clean living is the only course that is fair to ourselves. Only by regarding our emotions as sacred, subject to the wise ordinances as set down by God, can we grow to enjoy the beauty and richness of life that is rightfully ours as Latter-day Saint men and women.

## THE IDEAL OF MORAL COURAGE AND FAIR PLAY (Wendell J. Ashton, member Deseret Sunday School Union Board)

**T**wo millenniums ago, an humble young man walked upon this good earth. The imprint of his steps remains powerful before the eyes of men today. This man Jesus esteemed moral courage and fair play. He could bless the little children, but he could also drive the money changers from the temple. His principles were the same before Pilate as they were on the Mount.

In this, the dawn of the Atomic Age, the Latter-day Saint ideal likewise exalts truth above consequence, and sincerity before show.

With a rebuke, the humble Nazarene declined Satan's proffer, for a price, of kingdoms and glory.

The Latter-day Saint, too, would rather be right in his own heart than acclaimed in the eyes of others. To him an unsullied name is far more

precious than all the world's wealth or applause.

Jesus showed the same deference to the woman of Samaria and the neglected cripple at the pool as He did to Nicodemus, the rich man, or the scholar.

The Latter-day Saint also accepts all men as his brothers, sons of a common Heavenly Father. Therefore, he loves all, though he may vigorously contend with the misdeeds of some and fervently commend the virtues of others.

Indeed his model in all his dealings with his fellow men is Jesus the Christ, his elder Brother, his Redeemer, and the Head of his Church.

And so in His name, I humbly pray that we shall all resolve to dedicate more diligently ourselves to an increasing love for the right and for our fellow men. Amen.

## THE IDEAL OF PATRIOTISM

(Paul Y. Hammond, Garden Park Ward, Bonneville Stake)

**T**HE Church of Jesus Christ of Latter-day Saints has always believed that truth is found everywhere, and that, regardless of the apparent source of that truth, it is embraced by and thus a part of our gospel. Thus, we hail whatever good there may be in any church or religion, or in any society, organization, or government. It is for this reason that we hail the government

of the United States and the constitution upon which it was founded, for the philosophy which produced that government is also the basis of our religion.

Parallel upon parallel can be found between the principles of our government and the principles of our faith. Our government believes in the importance of the individual and of his freedom within the frame-

work of society. In this way, it provides a practical, working basis for the Church's belief in freedom of the will. Equality before the law is a principle of justice in this land which reflects in its meager way the justice of God. It disregards the superficial differences of birth, political belief, and economic status to place every citizen on equal footing before the laws of the land. Underlying all government in the United States is this proposition: the state exists for the individual, and not

the individual for the state. This also expresses a Church doctrine—that the only real value in mortal life is the human personality; that the only real motive for any undertaking is the betterment of the human personality.

We believe that the Constitution of the United States is a divinely inspired instrument. And because we believe this, we will support our government with the same vigor and unselfishness that we support our Church.

## SUMMARY

(Superintendent Bennion)

**I**N this program we have covered but a few of the specific ideals we seek, with the help of God, to realize. These and many others are comprehended in the all-inclusive task of building the Kingdom of God on earth, published in our Handbook as the objective of Sunday School work. The gospel requires much more than obedience to a legalistic code of morals, although this is important.

Christ came not to destroy the law but to fulfil. His message includes obedience to all of God's commands, *positive* as well as *negative*. These are comprehended in the first and second great commandments, as stated by Jesus,

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

This is the first and great commandment.

And the second is like unto it, Thou shalt love thy neighbor as thyself.

On these two commandments hang all the law and the prophets.

(Matthew 22:37-40.)

It is for us to understand as fully as possible the far-reaching meanings of these commandments, and to find the most effective ways of serving our fellow men in this complex and confused world. May God help us in this undertaking I pray in the name of Jesus Christ. Amen.

ADDRESS BY PRESIDENT J. REUBEN CLARK, JR.

**M**Y brothers and sisters, I shall try not to break the good example which has already been set

for me. I shall not detain you very long.

I have always had a warm spot



in my heart for the Sunday School and for Sunday School workers. The bulk of the work which I did in the Church until I was called to my present position was as a teacher in the Sunday Schools, and I always thoroughly enjoyed it. My earliest experience was in teaching a group of boys at that interesting age of 12, 13, 14—and you who teach that grade of boys know how interesting they can be. My later experience was with teaching an adult class where the topic was the life of the Savior, and I learned more under that experience, that service, than I had ever learned before about the life and work of our Lord and Master. I early understood and still understand and appreciate the great responsibility, matched by an equally great opportunity, which comes to every man and woman, old and young, who undertakes to instruct the youth of Zion. It is so easy, by a chance remark, a chance observation, to give an erroneous impression; and error, once in the mind, too often sprouts and grows until it becomes all-occupying of that mind. And thus it is that we must come to our duties with prayerful hearts, with righteous lives, with clean thoughts, backed by a thorough knowledge of the gospel. There is no substitute for a knowledge of the gospel and a testimony of its truthfulness.

As I recall it, it was as the Savior was returning toward Jerusalem, I think for the last time, that little children began to crowd around Him, and the disciples who accompanied the Savior, knowing of the

tax which was made upon His strength and His time by those who sought to come near Him and by the ministrations which He meted out to those who did reach Him, sought to keep those little children away. And in mild rebuke, He said to them those historic words which I think are the key that must always be yours, "Suffer little children, and forbid them not to come unto me: for of such is the kingdom of heaven." The little children at that time were kept apart or sought to be kept apart by those who were trying to protect the Savior against weariness and the over-taxing of His strength. But now in our day that is not the kind of influence that seeks to keep away from Christ the little children and the older children and the youth and those of us who are mature. The influences which now would protect us—or, rather, deprive us of the contact with the Savior and with His spirit are many and insidious, and we must be constantly on our guard that they do not hinder us from drawing nigh unto the Lord to learn of His ways, to walk in His paths.

We have had some wonderful little sermons tonight, and little sermons are always provocative of thought, because those who give them are bound to try to condense their thinking until they themselves have a thought which is not concealed by much language. But all of the fine things which have been said to us—and they were all good—are merely the clothing, shall I say, which the gospel puts upon the character—in one sense; but



down underneath the character itself, is the spirit out of which, indeed, we build character, or it builds character for itself. And the spirit is fed by knowledge of the gospel, a knowledge of the Savior, a knowledge of the great, fundamental principles which underlie and lead to our salvation. Why should we have faith, have the qualities of gratitude, have obedience and reverence and all the rest of them? Why should we have them? And what does it mean when we do have them? We should have them because they are manifestations of the real spirit of the Savior which has gotten into our spirit. They are the builders of characters, as we understand that term. And so, as we cultivate these things, and they are all good to be cultivated, we should not make their cultivation wholly the end of our teaching, but we should couple it, indeed underlay it, with instructions in the principles of the gospel. And those principles are so simple and so few and so well-known that I will not even name them to you except to say that at the base of all of them, in one sense at least, is the faith of which Brother Colton spoke.

Faith is not belief; it is more than that. It is not a confidence that something can be done; it is more than that. Faith is an active principle which we must consciously exercise, consciously bring to bear, in order that our purposes may be accomplished. Our scriptures tell us that the worlds were framed by faith, and that was not merely a thought, unconscious thought of what might be done or what should

be done, it was an exercise of a force and a power which we little understand and yet which most of us have experienced and perhaps all of us have seen. When we administer to the sick, it is not an expression merely of confidence, it is not merely a prayer alone, but behind the prayer there must be a knowledge and there must be an active principle of faith.

And so I urge upon you Sunday School teachers that you, as I have said before, make your preparations by learning the gospel, learn it as you learn your alphabet, and then approach your tasks after preparation and prayer. Prayer is a great conditioner of the mind and of the spirit. It fits us to carry on the work which the gospel places upon us. Then, having preparation and having prayer, exercise the certain use of faith, faith that you can reach the hearts of the young people, faith that they, being touched, will follow your admonition, and accompanying that, have always the example. Remember, as the saying goes, our acts sometimes can speak so loud that those who see us cannot hear our voices. Teach by example, and if you have preparation and if you have prayer, and if you have faith, and if you have example, God will bless your efforts, and you will be able to lead the youth of this Church into those paths which the Lord has marked out for them, that to them shall come finally salvation and exaltation, and doing this, you will not only be benefactors of the youth, but you will earn for your-

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# How Our Pioneers Helped to Add New Stars to Our Flag

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HOWARD R. DRIGGS

## XII. KEEP THE STARS SHINING IN OUR FLAG

THROUGH the articles presented month by month in this year's *Instructor*, we have seen some of the masterful work of our pioneers in helping to add new stars to our flag. Loyal Americans, imbued with the feeling that our Constitution is God-inspired, and with devout faith in the divine promise that our country will persist as a land of freedom so long as it keeps in the path of righteousness, these stalwarts wrought with devotion to build and preserve our nation.

What is the part of their children and their children's children? Simply to carry forward with like zeal, courage and inspiration—to build wisely and well on the solid foundation they have laid. It is a precious heritage that carries, with its treasures of unswerving loyalty, faith, clarity of vision, and undying zeal for the right stern duties and responsibilities.

Remember, there never was and never will be a time when our nation is completely builded. Each generation must work out its own destiny. All the past can do is to offer tested guidance and example. Happily in the lives of our pioneers

we have what is ever needed to promote our security and well-being. They tested and re-tested the principles of the gospel as applied not alone to individuals but to community welfare. They demonstrated that "Righteousness exalteth a nation."

What is our forward look? Only a few more stars may be added to our flag; but there is constant need to keep those that are there shining. A whole world is looking right now upon our banner as a symbol of "liberty and justice for all." If the saving principles of constitutional government, of freedom, of constructive Christianity are to be sacredly kept, we must continue to work unceasingly for those principles—and apply them constantly in our homes and our national life.

Expanded opportunity has come for the sons and daughters of our pioneers to exercise profound influence for the upbuilding of our land of liberty. Not alone within Utah—the "Mother State of the West"—but in other states our pioneers helped to found; and in those elsewhere over our land—indeed over all the world, the power and

example of these leaders is being felt. This through both the growing missionary system and also the overflow of our young pioneers into states east, west, north and south.

In a revealing, scholarly study, *Migration*, by A. S. Geddes, published by the Utah State Agricultural College as Bulletin 323, in May 1946, we are given a portrayal of what may be called a reverse movement in our pioneering. The bulletin is worth careful reading. For our purpose it lifts into the clear these facts: 1. Every state has living within it native-born sons and daughters of the old "Beehive State." 2. These out-migrants from Utah in the main range from sixteen to twenty-six years of age. 3. A high percentage of those leaving for other fields go to study or to take positions of trust in various fields of work.

"Utah's best crop" is still its children. Not alone in number per family, but in scholastic attainment, does the old "Mother State" seem to be leading the nation. And the percentages would seem to be still on the up-swing.

What are the implications and the application of all these facts? One conclusion would seem to be justified. Our youth, particularly those who stand firmly by the standards and principles their pioneer forebears gave their lives to establish, have today an unparalleled opportunity to help keep our nation in the path of righteousness.

For more than a score of years the writer has been with his beloved

wife an active participant in the pioneering of the far East. Through those years they have seen literally thousands of Latter-day Saints—mainly young married folks, students and missionaries—take the challenge of the large cities on the Atlantic—and for the most part win. Not all of them stayed in the East to make their homes; there was a constant coming and going; yet a high percentage have remained to make homes, and to carry forward in various fields.

Today some hundreds of them have leading positions in business, in law, in education, in art, in science, in industry. Many hold responsible places in the affairs of government—state and national. Most notable has been the change of attitude towards these representatives of the Latter-day Saints. That connection is almost invariably now a passport to confidence and opportunity.

What are the metes and bounds of such an influence no one can say. This, however, seems a safe assertion: no other group of people are helping more, according to their numbers, to uphold our Constitution, to keep our nation steadily moving forward along the path of righteousness than are the right-thinking, standard-maintaining young Latter-day Saints in our eastern realm. And that holds for such gospel-trained sons and daughters of our pioneers everywhere.

It is through such radiant young Americans that we shall keep the stars shining in our flag.

# Orson Pratt — *A Biographical Study*

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T. EDGAR LYON



ORSON PRATT

## XII. CHURCH HISTORIAN AND SCRIPTORIAN

WHEN Orson Pratt accepted the restored gospel in 1830 he commenced a study of the scriptures, both ancient and modern, that was to continue throughout his life. Most of his preaching was based on scriptures and his many tracts and pamphlets were almost entirely scriptural in nature. Along with this scriptural study he appears to have developed a very pleasing pulpit technique by which he was able to sway audiences with his pleasing personality, sincerity and eloquence. During the winter of 1834-1835 while he was preaching his way from Missouri to Kirtland, Ohio, he stopped in Brookville, Iowa. The following review of his mis-

sionary activities that appeared in the *Brookville Inquirer* is interesting as a reaction to his speaking ability:

"On last Saturday evening, for the first time, in this place, a gentleman, and a minister belonging to this sect (the Latter-day Saints or Mormons) preached in the courthouse, to a very respectable audience. . . .

"By request, he tarried over Sabbath, and at 2 o'clock again opened public worship by an able address to the Throne of the Most High. He spoke for about an hour and a half to a large audience, during which time he explained many important passages of the prophecies contained in the Old and New Testaments,

and applied them according to their *literal* meaning. . . .

"After he had closed his discourse, on Sabbath afternoon, he remarked that if 'no one had anything to say, the meeting would be considered closed.' Rev. Daniel St. John, a clergyman of the universal order, ascended the pulpit and in his usual eloquent strain held forth for considerable time, taking exceptions to some of the positions of the preceding speaker. . . . An interesting debate of about three hours ensued in which each had four hearings, and at the request of the audience, a division was called for on the merits of the argument, and carried in favor of the Latter-day Saint by an overwhelming vote. . . .

"If a man may be called eloquent who transfers his own views and feeling into the breasts of others—if a knowledge of the subject, and to speak without fear—are a part of the more elevated rules of eloquence, we have no hesitancy in saying ORSON PRATT was eloquent."<sup>1</sup>

It was this eloquence, coupled with his great scriptural knowledge that made him one of the outstanding speakers in the Church during its first half century. Often he was called upon to be the official spokesman for the Church at great public gatherings, both political and religious. In 1870 Rev. John P. Newman, chaplain of the United States Senate and also pastor of the Metropolitan Methodist Episcopal Church

in Washington D. C., came to Salt Lake thinking he would embarrass Brigham Young by having a public debate with him on the biblical authority for plural marriage. Orson Pratt was assigned to this task and not only made an extremely able exposition of the scriptures in question, but also manifested a knowledge of the Hebrew language he had learned at Kirtland thirty-five years earlier, as well as some Greek and Latin. At the conclusion of this famous three-day debate, the members of the Church were convinced that their eloquent apostle had won an overwhelming victory.

At the General Conference of the Church in the spring of 1874 Elder Pratt was sustained as General Church Recorder and Historian, a position which he held until his death more than seven years later. Up to this time the many historical records of the Church had not been integrated into a uniform type and the newly appointed Church Historian undertook to bring some order out of the chaotic condition that then existed. During the period that he held this office "He superintended the compilation of over thirty-thousand foolscap pages of documentary history of the Church."<sup>2</sup> This work has proved to be of great value for the study of the growth and development of the latter-day Church.

One of the greatest and most lasting contributions that Orson Pratt made to the Church was the

<sup>1</sup>Reprinted in *Latter-day Saints Messenger and Advocate*, 1:77.

<sup>2</sup>*Contributor* XII:422.

result of his devotion to the Book of Mormon and the Doctrine and Covenants. During the pioneering period of the Church the various editions of the Doctrine and Covenants had followed the pattern, in form and content, of the Nauvoo edition of 1844. There were vital revelations and teachings of the Prophet Joseph that had never been incorporated in this volume of latter-day revelations and Brother Pratt felt that they should be preserved as part of our scriptural heritage. Coupling it with his work as Recorder and Historian for the Church, he searched out from among the records and documents at his disposal a number of important items and with the approval of the General Authorities of the Church, expanded the Doctrine and Covenants from 111 sections to its present 136. This edition was issued in Salt Lake City in 1876, and it also contained another innovation. Originally the various sections of this book had been printed in long paragraphs, so that it was extremely difficult to refer to a text and find it quickly or to be definite just which part of a paragraph was intended to be quoted. Orson's interest in scripture led him to make a system of short verses that could be numbered and thus facilitate the use of these sacred writings.

The new arrangement of these scriptures having soon proved popular, Pratt then undertook a similar re-arrangement of the Book of Mormon. This Nephite record had been printed in many editions but had

followed an old system of very long chapters with numbered paragraphs that were also quite lengthy. Having completed a new division into shorter chapters and verses, he started for England in December of 1878 to have stereotype plates made and new editions of the Doctrine and Covenants and Book of Mormon printed with these changes. In addition to this textual revision, he sought out thousands of cross references and notes that became incorporated in the new editions of these two books as footnotes. This colossal work he did, as well as proof-reading the new revisions of these scriptures, in less than eight months. During this same period in England he revised and published his speculative scientific work, *Key to the Universe*. To accomplish all these things in such a short time, he was forced to work eighteen and twenty hours a day. While engaged in this strenuous work he first became aware that his normal, abundant physical vitality was being undermined by diabetes.

He returned from this last assignment in September, 1879 and resumed his duties as Church Historian. In 1880 he prepared for publication the souvenir memorial that was issued in this "Jubilee Year" commemorating the fiftieth anniversary of the organization of the Church. He was also honored at this time as one of the fifteen living pioneers that had composed the original company to enter the valley. These exertions were taxing his reserve energy to the utmost

and he soon collapsed under the strain. During the last year of his life he was confined to his home most of the time, only being able to make brief visits to his office or to deliver an occasional address. Realizing that his end was near, he dictated this epitaph for his tombstone: "My body sleeps but a moment; but my testimony lives and shall endure forever." He passed away on October 3, 1881, in his seventy-first year, at his home on the corner of 3rd North and 3rd West Streets, Salt Lake City, Utah. He was survived by sixteen sons and sixteen daughters out of the forty-five that had been born to him, and by forty-three grandchildren.

Between December, 1830 when he went on his first mission and September, 1879, when he returned from his last official mission for the Church, Orson Pratt had spent a total of nineteen years engaged in missionary work for the advancement of the Kingdom of God on earth. During this time he had undertaken twenty-one distinct missions. To fulfill these assignments he had crossed the Atlantic Ocean sixteen times and preached the gospel in England, Scotland, Austria, Canada, California, Panama and most of the northern states of the Union.

Elder Pratt had been one of the great pillars of the Restoration, having been the first prolific pamphleteer that the Church produced. He was the first elder to preach the restored gospel in Canada, Scotland and Austria. He was the first mem-

ber of the pioneer group to view Salt Lake Valley and the first Latter-day Saint to publish books in the field of astronomy, mathematics, philosophy and celestial dynamics. Wilford Woodruff said of him that he had:

"... traveled more miles, preached more sermons, studied and written more upon the gospel and upon science than any other man in the Church."

Tullidge refers to him appropriately as "The Paul of Mormonism."

A more recent evaluation of him is given by John Henry Evans:

"In the first century of 'Mormonism' there is no leader of the intellectual stature of Orson Pratt. This is not to set up a yard-stick against which to measure men. It is merely an effort to point out a difference, which helps to assess the individual members of that very remarkable group of persons whom the new Faith attracted to itself during the first fifty years of its existence.

"When everything is said and done, it will be found that Orson Pratt traveled more miles on land and sea delivering the Word; that he brought more people into the Fold through his spoken and written message; that, with the exception of Joseph Smith and Brigham Young, he was in the vanguard of more undertakings; and that he was more prolific in his written defense of the Faith—than any other

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<sup>3</sup>Whitney, *History of Utah*, IV:29.

<sup>4</sup>*Life of Brigham Young*. Appendix, p. 74.



# My Journal

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GEORGE A. SMITH

ABRIDGED BY ALICE MERRILL HORNE



GEORGE A. SMITH

1840

**W**EDNESDAY, Sept. 2. Elder Kimball and myself went to Saint Luke's parish, and visited; among whom we found some of the seed of Joseph. I also visited a Campbellite preacher by the name of Shepard, living in Hattan Garden. He opposed the principles that I introduced to him for about two hours, and then invited me to take some bread and cheese and beer with him. He was the only minister that ever had good feelings enough to ask me to eat or drink with him in London.

Thursday, Sept. 3. Elder Kimball and I went to Brother Connor's house and ordained him to the office of a Priest; called upon Brother Biggs. He and his wife said they

would be baptized in the evening; attended a temperance meeting in the South London Temperance Hall, at which I delivered an address upon the principles of temperance, to an audience consisting of Catholics.

Friday, Sept. 4. In company with Elder Woodruff went to Deptford in Kent; visited a gentleman and had some conversation with him, in which he appeared to take considerable interest. Elder Woodruff found some friends; one liberal man who offered his school room for preaching on the Sabbath.

Saturday, Sept. 5. I went to Westminster Abbey; saw the Tombs of the Kings, Queens and Lords of Britain. The statues show great skill in sculpture. Some parts of the

building are 1200 years old. Henry the Seventh's chapel cost 200,000 pounds, or one million dollars, when built. The same building would cost in this generation three times as much. I visited the Coronation Halls, and sat in the chair upon which all the kings and queens of England have been crowned since the time of James the First, 1603.

Sunday, Sept. 6. In company with Elders Kimball and Woodruff I went to Bowl Court Shoreditch, where Elder Woodruff preached at 10 o'clock in the school room, and Elder Kimball and I preached in the street. Elder Woodruff bore testimony. One man got up and opposed us and continued to do so until the people stopped him. In the evening we went to the school room in Bowl Court, that had been offered to Elder Woodruff to preach in, but on our arrival there we found that the adversary had inspired the hearts of the ministers to call upon one of their own brethren to speak, and thereby prevent us from preaching lest some of the people by hearing might believe our doctrine. The preacher would have done very well if he had had some one to tell the woodchuck story for them.

Monday, Sept. 7. In company with Elder Kimball I visited the Rev. Robert Aiken, who treated us courteously. We conversed with him some time upon the principles of our religion, many of which he acknowledged were correct. He said he was afraid of deception and that he had left the society which he had founded, and he hoped if we had any

of his writings we would burn them. He is of the opinion that the Saviour will soon come upon the earth. After our answering every query and objection which he raised against us he said, 'I am afraid of you. Your doctrines are so near those of the gospel that it is impossible to detect you.' I then quoted to him Second Epistle John 1st chapter, 9th verse. 'Whoever transgresseth, and abideth not in the doctrine of Christ, hath not God.' 'He that abideth in the doctrine of Christ hath both the Father and the Son,' and told him that if a man of his experience and ability could not discover any error, it was sufficient evidence for him to receive it. He then commenced wringing his hands like a man in agony, exclaiming, 'I am sorry that I ever left the Church of England. I have preached and published a great many hard things against the Church of England. I ought not to have done it.' This he repeated many times. His residence was a magnificent establishment. In the evening we held a meeting in the South London Temperance Hall and preached to a small assembly. The minds of the people appear to be taken up with everything but the things of God.

Tuesday, Sept. 8. I went to St. James' Park and saw the Life-Guards; also a regiment of soldiers with a full band of music on parade. I visited Elders Kimball and Woodruff and went to see the House of Commons, formerly the House of Lords. The building is not so splendid as I expected. In the eve-

ning I conversed with Mr. Cooper, who gave in his name for baptism.

Wednesday, Sept. 9. We removed our lodgings from Mr. Merrifield's to Mr. Morgan's, No. 40, Ironmonger Row, St. Lukes. Merrifields establishment had been recommended to us by Mrs. Allgood, and as the street was wide and cleanly, and the houses appeared retired and quiet, and the rooms assigned to us agreeable and airy, though plainly furnished, we congratulated ourselves upon securing such pleasant quarters within our limited means. Elders Kimball and Woodruff occupied the front room and slept together, I, the rear, sleeping alone. My rest was not pleasant, being constantly annoyed by visitations from the spirit of darkness, which required all my faith and energy of mind to resist. And as I had felt somewhat sceptical in the spiritual manifestations by which Brothers Kimball and Hyde were afflicted at Preston on their first visit to England, I said little about it. Not far from my lodgings was one of a row of houses open for the sale of intoxicating liquors to be drunk on the premises; which was frequented by a great number of females. In passing the verandah I counted half a dozen women lying upon the floor dead drunk. The contiguity of this establishment and these scenes annoyed us. We paid Mrs. Merrifield our money and she bought and cooked our victuals. The beef furnished us was very tough. We, however, made no complaint to our landlady. She bought us some ribs which satisfied us that we were

eating horseflesh instead of beef. Although we had paid her one week in advance, we left without assigning a reason. In the evening we held a meeting in Brother Connor's house for confirming those who had been baptized. Several others who were present were well satisfied with our preachings. We felt to thank the Lord for His blessings to us; we are in good spirits; feel to do the work of the Lord required of us as well as we can. O! Lord, give thy servants power to do good in Thy name and power to accomplish our mission. And on our return to enjoy the society of those whom we love. Give us food and raiment, that we may be comfortable and rejoice in the ways of life and salvation, and be enabled to save ourselves and those that hear us. A preacher came into our meeting with the intention of opposing us, but the Spirit of God was there and he was constrained to testify in our favor.

Thursday, Sept. 17. Elder Kimball and I went to see Buckingham Palace, and the royal mews, where we saw Her Majesty's horses, carriage and harness of state. The carriage weighs four tons; it was built for George the Third in the year 1762; is 24 feet long, 8 feet, 3 inches wide, and 12 feet high. We saw 24 of Her Majesty's cream-colored horses; the beds they lie on are better than those which half the people in London sleep upon. We preached in the evening at Father Connor's. A large portion of the Spirit of the Lord was enjoyed.

Friday, Sept. 18, I visited and

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# *Philosophical Trends in Early Christian Times*

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RUSSEL B. SWENSEN

A most popular feature of the Roman Empire in Paul's day was the high respect paid to philosophers. They were highly honored, especially by the educated classes, as the possessors of superior insight and knowledge. They occupied the position of respect which is now enjoyed by our physical scientists who produced the atom bomb. They were fawned upon and highly honored by elite society. The emperors generally had some of them in their court as special advisers and confidants. They filled the roles now performed by modern ministers, psychiatrists, and educators. Their different schools were the equivalent of the modern graduate schools as centers of higher learning.

Nevertheless, in spite of much popularity and influence, philosophy in the time of Paul was not of the same high quality as it was in the days of Socrates, Plato, and Aristotle. There was a marked decline of bold creative thinking in all of the various schools of thought. Gilbert Murray, the eminent classicist, described this as a "failure of nerve." It seems that the practical and critical interests had choked bold speculative and creative thinking. Sceptical and even mystical trends were more dominant than

rigorous intellectual discipline. There was much dilettantism wherein men dabbled in philosophy as a popular pastime and sought prestige with an exhibition of superficial rather than genuine wisdom. This was especially true of the sophists of the period, those popular orators who acquired great wealth as "lyceum" or "chautauqua" speakers. There was also a great deal of uncritical selection and amalgamation of the doctrines of the various philosophical schools without an acute discernment of the conglomerate and contradictory results of such a process. The leaders of the schools of thought were more like professors as they expounded their doctrines of thought in a dogmatic fashion and sought to acquire new members with the same competitive zeal which has characterized the rivalry of Christian sects.

The different schools are generally classed as the practical, the sceptical, and the mystical. The Stoics and Epicureans belonged to the first group, the Neo-Platonists, and the Neo-Pythagorean to the last one. The Sceptics were more of a tendency or a movement than a closely knit group like the others. Yet their influence was considerable.

The Sceptics were not concerned

with proving the non-existence of God or attacking cherished religious ideals. They directed their critical shafts at philosophy itself and its methods as reliable guides in the search for absolute truth. They attacked the validity of reason and abstract thought by calling attention to the various philosophical systems of thought which existed. If reason is an infallible guide, then why is it that its exponents differ so widely among themselves? In science there is common agreement among the experts as to the methods and results, but not so among the philosophers. These subtle critics also attacked the reliability of the senses to reveal the true nature of the external world. They exhibited some brilliant and acute insight as they analyzed the nature and psychology of the various human senses and showed how utterly subjective they were in communicating a reliable knowledge of the world about us. Pyrrho of Elis and Sextus Empiricus were leading exponents of this movement. The effect of such brilliant negative criticism was one of the reasons why philosophy turned from the rational to the practical and mystical emphases. In a way it was fortunate for early Christianity that this had occurred. The practical schools stressed morality and a temperate way of life, while the mystical schools stressed a quest for philosophic certainty which was characterized more by religious attitudes than a rigorous stress upon reason.

The Stoics were the most influen-

tial and powerful of the practical schools. Their chief objective was the setting forth of high moral ideals and the discipline by which these could be made effective in the lives of men. They believed in a god whom they called the Logos who was in and throughout the universe as a permeating influence. It is interesting to observe that Jesus is called the Logos in the first fourteen verses of the Gospel of John. The souls of men were particles of this divine essence to whom they would return and be absorbed upon the death of their physical bodies. Thus, there was no concept of personal immortality here as absorption into God meant a loss of personal individuality. But on the other hand there was a glorification of the inherent worth of the individual as being a part of God and the possessor of an infallible moral insight or conscience. Since the Logos was conceived as an over-ruling universal moral providence existing throughout the universe in a pantheistic fashion, moral laws were conceived to be the most real of all natural laws. Thus, the Stoic slogan, "Live according to nature" meant to live in accordance with universal moral laws.

Since all men were a part of God, they were essentially equal. Therefore, the equality of all mankind, slave and free, colored and white, common and noble, male and female, was a basic principle of this school. A result of this emphasis upon individualism was a corresponding depreciation of the state or nation. All men were brothers

and citizens of the world. Slavery and nationalism were human errors and were savagely attacked. Therefore, it is easy to see why this school was often persecuted by the Roman emperors of the first century A. D. But in the second century A. D. a unique thing happened. The emperors of that period came under Stoic influence and actually tried to rule as servants of the Empire in accordance with Stoic moral principles and not as arbitrary dictators. The leading lawyers and jurists became converts to this philosophy. Accordingly, the era of peace and justice which prevailed during this period was greatly influenced by Stoicism. The development of Roman law in the second and third centuries A.D. was also profoundly influenced by the Stoic converts in the legal profession.

The Stoic moral code was a most rigorous and just one. However, it had a number of features which were quite different from Christian moral ideals and basic principles. In the first place it was based to quite an extent upon universal determinism, that is, everything which happened was due to the will of God. It was the duty of mankind to accept this and to adjust their lives to it. The Stoic doctrine of apathy was a natural result of this concept. It meant that men should suppress their emotions and allow them no influence in making a moral decision. One should never act from a feeling of compassion, pity, or love, but from a stern sense of duty. The positive emotions were as obnoxious to their concept of per-

fect inner poise as were the negative feelings of fear, grief, or hate. It seemed that they sought to develop a protective shell around an individual so that he would never be troubled or upset by an emotional reaction to the many trials and sufferings of life. There was also a strong condemnation of humility and a corresponding emphasis upon self-respect which frequently verged upon arrogant egotism. Hope of immortality was absent. Their God, the Logos, was an impersonal pantheistic deity. Their moral code with its stress upon excessive will power, asceticism, and emotional suppression was a harsh discipline which only an austere and unusual person could live. There was also a permission to commit suicide as an exit from this world should conditions and personal choice make such an act desirable.

However, from two activities characteristic of this school Christianity derived considerable benefit, namely missionary preaching and individual counselling. Long before Christ was born Stoic missionaries went up and down the Empire preaching and haranguing the crowds in the cities about the divine importance and necessity of moral living. They were bold, challenging, and frequently insolent in their addresses. But they did appeal to many people and elevated their lives to a higher moral plane. There was a great hunger for moral truth and insight in this ancient period. A dominant modern tendency has been to exaggerate the vice and corruption of this age to the neglect



of its positive and constructive features. There is no question that the Stoic missionary did much to prepare many people to be receptive to high moral appeals such as were a basic part of the Christian message. Members of this school also played the role of priests and psychiatrists in counseling people. Influential men and emperors had Stoics in their household as advisers to themselves and educators for their children. Many a Roman gentleman who was condemned to death for political reasons or who had suffered some great catastrophe sought comfort and counsel from a Stoic philosopher.

The Epicureans also stressed a way of life rather than a speculative quest of truth. They made pleasure their goal and the dominant criterion of living the most complete life. Pleasure did not mean gross indulgence, but the avoidance of pain, fear, trouble, and excessive effort. The genuine exponents of this philosophy lived about as temperately and morally as did the Stoics, but from a different motive—self interest and peace of mind instead of moral convictions. Honesty was the best policy with them because one avoided trouble. It was not the adjusting of one's behavior to a compelling moral principle.

In their emphasis upon the avoidance of pain they taught a most exemplary and simple life of self restraint because such living resulted in health of body and mind. They would eliminate fear by the denial of immortality and superstition. In that early period there was

much fear of the life beyond the grave because of the prevalent superstitious emphasis upon Tartarus or hell as a place of incredible torture and suffering, the inevitable fate of most men. Epicureans taught that there was no God. The universe was the result of mechanistic force operating upon atoms. Fear of pain, disaster, and death was worse than these evils themselves. So a cheerful resigned acceptance of them removed their power of causing fear and anxiety. Trouble and cares of life would be avoided by refusing to seek wealth, a career, fame, or a family. The simple life wherein the satisfaction of a few basic wants and the cultivation of simple pleasures was heavily emphasized. These pleasures were primarily intellectual, aesthetic, and social enjoyments. Thus, reading, intellectual contemplation, aesthetic appreciation of the beauty personified in art, conversation and association with friends were the major joys of life. Friendship, the highest pleasure, was not characterized by the consuming love and forgetfulness of self such as Jesus taught. It was an experience sought after because of the inherent pleasure attending it.

Such a philosophy fared worse than Stoicism. It demanded too much self control and acute intellectual and aesthetic discernment to appeal to the masses. Epicurus personified his teachings with dignity and charm. But in the days of Paul pleasure came to mean excessive indulgence and immoral living. Therefore, Epicureanism became the excuse for gross indulgence. In the



beginning it was essentially a retreat from life, an attempt to escape the complexities and artificialities of civilization. It opposed dynamic effort in the field of rigorous philosophical thought as well as in economic and political endeavors. But it made one important contribution, the idea that the simple and the good life was far more enjoyable than a life which was foreign to the restraints of health and morality.

The religious or mystical trend in philosophy was developed primarily in the school of Plato and became known as Neo-Platonism, or New Platonism. Most men could not accept the denial of immortality which the Sceptics, Stoics, and Epicureans stressed. Neither could they face evil and disaster with the ascetic discipline and apathetic calm of a Stoic or the resigned cheerfulness of the Epicurean. The assurance of salvation and union with God which were derived by a religious experience or communion with Him became the dominant feature of this philosophical movement. Thus, salvation, not rigorous mathematical thought and logical studies which Plato stressed, came to be the major emphasis of his followers in the early centuries of Christianity.

However, there was not a complete transformation of the major outlines of the Platonic system. Matter was considered to be inherently evil and the cause of all evil. Since physical bodies were material, they were a hindrance and a cause of evil desires and suggestions which dragged man's soul downward. Salvation was not to be derived from

an ecstatic experience derived from a religious revival. It was to be attained only after an arduous intellectual, moral, and aesthetic discipline. The soul should purify itself of worldly materialism by the contemplation of beauty, works of art, and beautiful thoughts. Moral and ascetic discipline should further subjugate the urges and desires of the flesh. Hard and profound intellectual studies should be undertaken to discipline and purify the mind. This would elevate the soul and bring it to the very threshold of union with God. But it could not complete the process. Only a rapturous and sublime emotional union with God, a mystical experience, could do this. Its effects were conceived to be so exalting, overwhelming, and profound that the mind was utterly incapable of comprehending or describing it. Although this school stressed the reason and intellectual efforts more than the other schools, its most essential emphasis was basically religious rather than philosophical.

It is easy to perceive why this school became so popular in the Empire and eventually had a great influence upon Christianity. Its emphasis upon immortality, its moral emphasis, and its exaltation of a mystical religious experience had much in common with Christianity. Most of the intellectual converts and early Christian theologians were imbued with many features of Neo-Platonism. During the first five centuries after Jesus it filtered into Christianity to such a degree, that

—more on page 595

# *A Sunday School Teacher's Definitions*

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NEPHI JENSEN

"**H**E shall be to me as a god who can correctly define." So said the great Plato. His lofty thought has impelled me to attempt in a humble way to formulate my own definitions. Here are a few of them:

A contrite heart is a heart that breaks with the knowledge of God's goodness and a yearning to become worthy of his love.

Perfection is just doing the best thing you can in the best way you can.

The kingdom of God is the reign of God in human lives through the enlightening, purifying and ennobling power of the Holy Ghost.

Faith is the strength of will, the soul of aspiration, the nerve of courage, the heart of hope and the vital life of morality and spirituality.

Spirituality is that liveliness of spirit that intensifies appreciation of the beautiful, deepens loyalty to truth, kindles love for the good, puts the heart in harmony with the moral forces of the world, promotes de-

light in the realization of high ideals, and quickens in the soul the joyous glory of being in actual partnership with God in the purification and ennoblement of mankind.

Religion is living in conscious loving union with God; and actually participating with Him in establishing His Kingdom in the world.

Truth is the object of the scientist's eternal quest, the goal of the philosopher's ceaseless striving, the vital thing the artist seeks to glorify, the foundation of freedom, justice and right, the soul of all moral grandeur, the strength of the noblest character, the holiest thing enshrined in the heart of the saint, and the glory of the God of all excellence, majesty and power.

Heaven is the inexpressible joyousness of living in actual conscious spiritual union with the God of purity, peace and power through the indwelling of the Holy Ghost; and the delightful association with others who experience the same joyous spiritual fellowship and communion with God.

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ADDRESS BY PRESIDENT CLARK

*(Continued from page 562)*

selves eternal life, the greatest gift which God has to bestow upon you. May this be the lot of us engaged in the Sunday School work, of all

of us who strive to teach the youth, the adult and the child is my humble prayer, in the name of Jesus, Amen.

# THE DESERET SUNDAY SCHOOL UNION

MILTON BENNION, *General Superintendent*; GEORGE R. HILL, *First Assistant General Superintendent*;

ALBERT HAMER REISER, *Second Assistant General Superintendent*

WALLACE F. BENNETT, *General Treasurer*; RICHARD E. FOLLAND, *Executive Secretary*

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Advisers to the General Board: Stephen L. Richards and John A. Widtsoe

## Superintendents

### CONFORMITY WITH LESSON TEXTS

EVERY once in a while our attention is called to a teacher or superintendent who objects to following the course prescribed by the general board. We can understand this. Our Church has always been of a democratic nature. We have our free agency. At the same time we are a Church of order. Have you ever imagined what might happen if each teacher in each Sunday School, or other Church auxiliary, were to follow the dictates of his own conscience and teach just what occurred to him? Or what might result if each teacher were to ask his class what they wanted to study in class, and then attempted to follow those decisions?

We are sure you see the logic of following courses which have received the approval of the General Authorities and which, if followed

in their respective sequences will give any Church member a good understanding of all the Standard Works of the Church and of the fundamental principles of the gospel.

Elder John A. Widtsoe of the Council of the Twelve, and advisor to the Sunday Schools, said the following about the objective of the Sunday Schools: "This objective can be realized only by conformity on the part of us here tonight, with the programs, lessons, and practices, set before us for our guidance. There is no place in the Sunday Schools for officers or teachers who keep their eyes upon something else than that which is provided by the Deseret Sunday School Union Board, which is always in close association with the General Authorities of the Church. We have no right, as I view

it, in the name of our organization, which is really a great university of theology, to set up independent courses of instruction because we may believe that those provided are not quite satisfactory." (From April 1945 *Instructor*.)

It is the ward superintendency's responsibility to see that his teachers are teaching the proper subjects. The time to get the right start is at the first of the year. Check up on your teachers; get them started right.—Richard E. Folland

## BINDING INSTRUCTORS

The general board once again renews its offer to ward and mission Sunday Schools throughout the Church to bind, free, copies of the 1947 *Instructors* and teachers' supplements.

There is a limitation on our offer this coming year. Costs are up and our funds are limited, but we are anxious to assist in and encourage the building of libraries. We will bind the previous year's *Instructors* and teachers' supplements, provided they are sent to us before July 1st; that is, send us your 1947 *Instructors* and/or teachers' supplements for binding before July 1, 1948, if you wish to take advantage of this free offer. We will—as long as our supply lasts—furnish the *Instructors* or teachers' supplements, if you have not saved yours, and just charge you for the issues furnished by us.

Each bound copy will contain a detailed index, and the name of the ward or mission will be engraved on the cover. Each Sunday School

or mission is limited to one bound volume of *The Instructor* and one bound volume of the supplements for 1947, free.

Our office will have bound for wards, stakes, missions, branches or individuals any number of *Instructors*, teachers' supplements and lesson texts and bill them at our cost. We will furnish indexes free of charge.

Please observe the following instructions in sending in your copies to be bound:

Send your *Instructors* properly assembled, with the January issue on top and the December number on the bottom. Be sure all twelve copies are included. Also arrange supplements in order—the First Intermediate supplement should be on top and the Gospel Doctrine booklet on the bottom. Supplements and magazines should be mailed to:

Library Department  
Deseret Sunday School Union  
50 North Main Street  
Salt Lake City 1, Utah

## HELPS FOR YOUR JUNIOR SUNDAY SCHOOL TEACHERS

The schedule of articles listed below which will appear in the Junior Sunday School section of *The Instructor* during 1948 are of great

importance to teachers (not supervisors only) of the Junior Sunday Schools, and we are requesting you superintendents, as the responsible

leaders of your Sunday Schools, to see that this information is put in their hands. *The Instructor* issues for 1948 containing these articles, stories, poems, songs, etc., will be invaluable to these teachers, and the fact should be called to their attention at the first opportunity.

A Plan for the Day, December, 1947. (A brief description of the overall classroom procedure for each department.)

Records and Their Use, January, 1948. (How to use the roll and other types of individual pupil records.)

Teaching Toward the Objective of the Lesson, February. (Moving the lesson toward a goal.)

Visual Aids to Learning, March. (Planning first hand contacts of various types)

The Use of Pictures, April. (Using commercial pictures and child contributions.)

Children Learn Through Creative Expression, May. (Helping children express ideas through drawing,

modeling, dramatic play, writing, etc.)

A Basis for the Selection of Lesson Content, June. (Gospel principles for the young child.)

Creative Teaching, July. (Contribution of the teacher—her stories, incidents, way of doing things.)

Providing for the Children of a Specific Class, August. (Adaptation of the subject of the lesson and its presentation to the learners.)

Encouraging Children to Contribute, September. (Stories, songs, verse, ideas, and plans of the learner are a resource for lesson material.)

The Use of Music, August. (Songs and rhythms are important expressions.)

Providing Relaxation Intervals, September. (Finger-plays, games, lying on mats, and changes of activity are ways to rest.)

Adults Who Visit the Class Period, October. (Parents and ward and stake officers visit the class for various purposes.)

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### ORSON PRATT

(Continued from page 568)

man that can be mentioned. We are speaking now of one man in whom all these activities are combined.

"Orson Pratt was a leader, a pioneer, a preacher, a writer; and there were other leaders, pioneers, preach-

ers, and authors. But Orson Pratt was also a philosopher and thinker, and in this respect he stood alone among his brethren during the first one hundred years of the Faith."<sup>5</sup>

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<sup>5</sup>*The Heart of Mormonism*, pp. 411, 412.

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"Men have made an idol of luck as an excuse for their own thoughtlessness. Luck seldom measures swords with wisdom. Most things in life quick wit and sharp vision can set right."—Democritus

# Secretaries

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## ANNUAL REPORT FORMS

EVERY ward Sunday School secretary should have received a pad of monthly report forms and two copies of the annual report forms by the time this issue of *The Instructor* is out.

Every stake secretary should have received a pad of stake board monthly report forms and the large annual financial and statistical report forms.

Each mission president has been sent sufficient, we hope, branch monthly report forms and annual report forms for the branches and mission.

Now is the time for you ward secretaries to make every possible preparation necessary to enable you to have your annual report ready to send to your stake secretary not later than January 10, 1948. The stake secretary is expected to send the stake annual report to the ex-

ecutive secretary's office not later than the 20th of January.

If your ward (or branch) secretaries have not yet received these report forms check with your ward (or branch) superintendent; if he has not received his, have him check with the stake (or mission) superintendent. If the forms haven't been received by the stake (or mission) superintendent he should write immediately to the executive secretary of the general board.

Please be as careful and accurate as you possibly can in completing your report forms—remember these are the records used in compiling church records. The stake (and mission) annual report forms are bound and stored in the office of the general board. These records are inspected and referred to very often; you want them to be neat, clean and accurate. Your co-operation will be greatly appreciated.

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## MY JOURNAL

(Continued from page 571)

conversed with the people. Elder Kimball baptized four.

Saturday, Sept. 19. Wrote a letter to the Saints in the Staffordshire Potteries. On this day Father Biggs called upon us and wished to be baptized. We went with him to the

Baths and paid our entrance fee. He stepped into the water but it was so cold he dared not be immersed. 'Oh,' said he, 'it will take my breath! I feel it going!' So Elder Kimball and I went in swimming.

# Librarians

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## HOUSING PICTURES

**“Y**ES, I know the teachers in our Sunday School need help. But what can I do? I’m a business man. I don’t know the A, B, C’s about teaching.”

If you are a ward or branch Sunday School superintendent, perhaps you yourself have pondered thoughts something like those. If you are a librarian, you may have heard your superintendent repeat them.

But there is a way—a very effective one—in which the teacher can be helped by one who knows little about the art of pedagogy. Simply, it is this: start a circulating picture file, the first step toward building a usable Sunday School library.

If your Sunday School has a little money, there is no better way to spend it than to purchase an ordinary office letter filing cabinet. Such cabinets usually come in metal, four drawers high and each drawer big enough to take a file of sheets nine by twelve inches in size.

You do not have the money?

Then, why not suggest that the Boy Scouts or a priesthood quorum in your ward or branch make the building of such a cabinet a group project? It is surprising how many pictures such a cabinet will house, and how easily accessible they become after once placed in its drawers. For ready reference, the pictures can be classified in the drawers according to subject matter. A good librarian will become acquainted with them, and take steps to see that there is arranged a workable system for providing each teacher with two or three pictures for the week’s lesson.

Pictures are comparatively inexpensive. Useful ones can be gleaned from discarded calendars, Christmas cards, Church publications and national magazines. Each picture should be properly mounted on stiff paper and labeled before it is filed.

If your ward or branch hasn’t one, start a picture file this week. It will be a good investment in better teaching.—*Wendell J. Ashton.*

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“For the price of a ticket to an ephemeral entertainment, you can secure a book that will give strength and leisure to your mind all your life.”—William Lyon Phelps

“Books are the treasured wealth of the world, a fit inheritance of generations and nations.”—Thoreau



# Music

## TRAINING COURSES FOR WARD AND STAKE MUSICIANS

**T**HE First Presidency of the Church has authorized the resumption of training classes for conductors and organists in the various stakes of the Church, under the direction of the General Music Committee.

In order that all who desire may have the privilege of participating in these training courses, they are offered at the nominal fee of \$5.00 for conductors and \$5.00 for organists.

### *Where Courses Will Be Given*

As rapidly as it can be organized the training program will be taken into all sections of the Church. The demand for the instruction and the cooperation manifested by local authorities will in part decide the location of the training centers.

### *Organization of Classes*

1. Separate classes will be offered to organists and directors, with a minimum enrollment for each of 10 organists and 20 conductors.
2. Each class will consist of 24 hours of instruction, two hours per class, with classes meeting once or twice a week as may be determined.
3. The exact time and place of meeting will be announced in each stake.
4. The fee of \$5.00 per student to

be paid at the time of registration.

### *Who May Attend?*

Courses are organized so as to give pertinent help to the advanced as well as the beginning Church organist or conductor. Organists should have a fair knowledge of piano technic before enrolling for organ work.

All stake and ward conductors and organists, including auxiliary and priesthood groups, are invited to participate.

### *The Teachers*

Classes will be taught by teachers approved and certified by the General Music Committee.

### *Outline of Courses*

#### CONDUCTORS

The principles and methods of conducting are approached with an analysis of the various fundamental elements of music and their particular contributions to "musical character" and musical effects. Members of the class will bring and demonstrate numerous examples of the principles developed, thus making the courses applicable to all situations in which conductors find themselves. The first year conducting course consists of instruction in

1. Beat directions

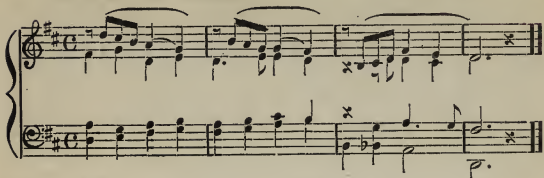
—more on page 588

# *Sacramental Music and Gem for January and February*

## PRELUDE

Moderato molto e sostenuto

Gerrit de Jong, Jr.



How great the wisdom and the love,  
That filled the courts on high,  
And sent the Savior from above  
To suffer, bleed, and die.

## POSTLUDE



## Ward Faculty — Teacher Improvement

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### THEME FOR FEBRUARY: A DEMONSTRATION IN GOOD TEACHING MARKSMANSHIP

Good marksmanship is quite as essential in teaching as in battle. A successful lesson has a worthwhile purpose and provides opportunity for pupils to participate in activity which leads toward that purpose.

Any teacher who desires to know if she has really taught may have some idea of her success by observing the change in the behavior of her pupils. The scriptures say, "By their fruits ye shall know them." So it is with teaching the gospel. If the instruction or teaching is not revealed in the action of the pupil, little benefit is reaped by the student.

A brief visit to a successful Sunday School class reveals the fact that a wise teacher is influencing the action of pupils. The greatest responsibility of a teacher is to assist the pupil to set up a worthy goal, and then to assist and encourage the pupil to advance toward that goal.

Effective leadership by a teacher comes when the teacher knows where he is going and what changed action he is encouraging in the lives of his pupils. Too often teachers have no definite idea of why they are presenting the material which is

being presented. It is well for us, before we attempt to monopolize the time of the members of our church in Sunday School classes, to be certain that we are equipped with material which is vital in the lives of Latter-day Saints, both young and old. We must also be certain that we understand enough about the class members and their needs that we will be able to assist them in setting up a goal or a target toward which to move. To clearly identify the goal is the first element of good marksmanship.

Now let us turn to suggested activities which will assist a teacher in achieving good teaching marksmanship.

1. Have the class read and have someone summarize Chapter 12 of *The Master's Art*. From this reading it is clear that good marksmanship in teaching is attained only when the lesson is well centered, when class members are brought into the planning and development of the lessons, when the lesson is linked with the lives of pupils today, when the lesson deals with the basic principles of the gospel, and when there is steady progress toward the goal or objectives of the lesson. The ob-

jective of this lesson then becomes the demonstration of how good teaching marksmanship may be obtained by a Sunday School teacher.

2. Have someone illustrate how lessons should be centered around one principle idea. The parables of the Master Teacher may be sighted as examples. Good examples are also found in *The Master's Art*.

3. Provide a brief illustration of how pupils may be brought into the planning of lessons. Each member of the class may make suggestions on an outline of study or may ask questions or make comments on the topic. A secretary from the class may use the blackboard in summarizing and outlining the lesson plan in line with the suggestions of the class members. In this way each member of the class may feel that he has participated in the planning of the lesson. (See Wahlquist's *Teaching as the Direction of Activities*.) At this point make certain that the objectives and the materials are vitally linked to the lives of pupils today. This is a vital point and efforts should be made to adapt the lesson to the problems and conditions of the pupils. Examples could be drawn from the class on how good marksmanship is necessary in all areas of life. In selecting an occupation, in choosing a life's partner, and in all great decisions a strong, high objective is necessary. All men are continually demonstrating marksmanship either good or bad.

4. Have some teacher develop a set of standards to be used in determining that the lesson deals with

basic principles of the gospel. The Standard Works of the Church may here be used, and/or the teachings of church leaders on this subject. Our Sunday School standards are valuable in solving this problem. These objectives include the following:

(1) Develop faith in God, the Father, in His Son Jesus Christ, our Savior, in the Holy Ghost, and in the plan of salvation revealed to man through Jesus Christ and the Spirit of Truth whom Jesus sent, and restored to the earth through the Prophet Joseph Smith.

(2) Develop a determination to consecrate his time, his abilities and his possessions to the perfection of the Kingdom of God on the earth and to help him to form habits which will realize this consecration.

(3) Develop a realization that the Kingdom of God on earth means the practice of universal brotherly love, the elimination of all selfishness, and the furthering of actions, both individual and social, that are for the highest and most lasting good of all.

All lessons should deal directly with one or more of these objectives.

5. Demonstrate ways and means for making pupils aware of their progress toward their goal. Rewards, encouragements, reports, and instructions are necessary in some cases. Nothing is of more value in motivation than a knowledge of progress toward one's selected target. The teacher who demonstrates good marksmanship will recognize

—more on page 588

# Teacher Training

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Directed Observation of Sunday  
School Teaching  
Lesson 13, for January 4, 1948

**O**BJECTIVE: To obtain a visual concept of the role of a teacher in a class, and how the success of a lesson is related to what the teacher does.

Text: Wahlquist, *Teaching as the Direction of Activities*, pp. 48, 93. Driggs, *The Master's Art*, Chapters XI, XII.

Classroom Use of the Manual  
Lesson 14, for January 11

Objective: To discover ways of making the manual useful in class.

Text: Wahlquist, *Teaching as the Direction of Activities*, Chapter X. Driggs, *The Master's Art*, Chapter XXIV.

M. Lynn Bennion, "Why Not Study the Manual in Class" (copies may be obtained from Deseret Sunday School Union Board office).

How to Make an Assignment  
Lesson 15, for January 18

Objective: To understand when and how to make assignments.

Text: Wahlquist, *Teaching as the Direction of Activities*, Chapter IX.

How to Use the Manual  
Lesson 16, for January 25

Objective: To become aware of further uses of the manual in teaching.

Texts: Driggs, *The Master's Art*, Chapter XXIV.

Wahlquist, *Teaching as the Direction of Activities*, Chapter X.

Conducting a Co-operative Lesson  
Lesson 17, for February 1

Objective: To learn the ways of leading a class into active determination of its own procedure and line of thought, and to understand the value of doing this.

Text: Wahlquist, *Teaching as the Direction of Activities*, Chapter VII, XI.

The Lesson Plan  
Lesson 18, for February 8

Objective: To understand the real usefulness of a lesson plan and the simplest way to obtain that usefulness.

Texts: Driggs, *The Master's Art*, Chapter VII, XII, XIII, and Part IV of Appendix. Wahlquist, *Teaching as the Direction of Activities*, Chapter XIII. M. Lynn Bennion, "A Sample Lesson Plan" (copies may be obtained from Deseret Sunday School Union Board office).

Practice Teaching  
Lesson 19, for February 15

Objective: To obtain an introduction to actual teaching under supervision of an experienced teacher.

Collecting Material  
Lesson 20, for February 22

Objective: To learn the value and technique of collecting material for the purpose of enriching the teacher's background and aiding in planning and presenting the lesson.

Texts: Wahlquist, *Teaching as the Direction of Activities*, Chapter XIII, pp. 152-154, Chapter XVI, pp. 191-194. Driggs, *The Master's Art*, Chapter XXIV. *The Instructor*,

Nov. 1943, p. 592 and January 1947, pp. 43-44.

Material Aids to Religious  
Instruction

Lesson 21, for February 29

Objective: To familiarize the group with the importance, the effective use, and the availability of material aids in instruction.

Texts: Driggs, *The Master's Art*, Chapter XIX. Wahlquist, *Teaching as the Direction of Activities*, Chapter VIII.

MUSIC

(Continued from page 583)

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| <ol style="list-style-type: none"> <li>2. Attack and release</li> <li>3. Tempo</li> <li>4. Interpretation</li> <li>5. Principles of vocalization and direction</li> <li>6. Conduct of the rehearsal</li> <li>7. Mechanical details for successful choral organization</li> <li>8. Selection of materials for appropriate use in our program</li> </ol> | <ol style="list-style-type: none"> <li>1. Difference between piano and organ technic</li> <li>2. Effective use of various organ technics</li> <li>3. Fundamentals of organ registration</li> <li>4. Application of organ technic in the playing of hymns and solos</li> </ol> |
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Each student will have opportunity to play at the lessons, and every encouragement given to master the problems involved. All organ students are urged to arrange for regular practice outside of class.

ORGANISTS

The subjects studied in the first year course will be:

WARD FACULTY-TEACHER IMPROVEMENT

(Continued from page 586)

progress and will assist his students to recognize progress until finally the goal for the time is reached and another goal is set up and further progress is attainable.

Any or all of the above activities may be provided, using Chapter XII of *The Master's Art* as the subject matter for the lesson.

—Antone K. Romney

# References for February Lessons

## Abbreviations

Church News—Saturday Church Section of  
Deseret News  
Era—The Improvement Era  
Instructor—The Instructor  
R. S. Mag.—Relief Society Magazine

## FIRST INTERMEDIATE DEPARTMENT

### History of the Church for Children

#### Chapter 5. Some New Knowledge About Indians

John W. Boud, "Our Men and the War," Instructor, vol. 81, June, 1946, p. 329. Effect on a group of soldiers of telling them America is a chosen land.

Franklin S. Harris, Jr., "The Book of Mormon, Message and Evidences," Church News, July 6, 1946, p. 6. Past and present reactions to publication of the Book of Mormon.

John D. Giles, "Father Lehi's Children," Era, Sept., 1946., pp. 556-559, 601-602. A scholarly treatise on origin and destiny of Lamanites, combined with Biblical and present-day revelations and account of President Smith's visit to the Mexican Mission.

Spencer W. Kimball, Conference Address, "Weep, O World, for the Indian," Era, May, 1947, pp. 291-292, 298, 348-349. Pp. 291-292 particularly applicable to this lesson.

Jack Northman Anderson, "Take It From a Famous Explorer," Era, vol. 47, Feb. 1944, pp. 82, 118-120. Interview with a noted explorer concerning findings of origin of ancient civilizations compatible with Book of Mormon history and remarks on the similarity of Incan religion with that of Christians.

#### Chapter 6. Authority to Baptize Restored

Joseph Fielding Smith, "A Testimony Against the World," Church News, Aug. 26, 1944, p. 10. Statement of Oliver Cowdery concerning the visitation of John the Baptist, written in a letter while he was estranged from the Church.

Church News, Sept. 16, 1944, p. 9. Large picture of a First Intermediate class of Grantsville Second Ward, who performed baptisms for the dead in the temple.

#### Chapter 7. Great and Glorious Blessings

John D. Giles, "Restoration of the Melchizedek Priesthood," Era, vol. 48, June, 1945, pp. 338-339, 371-373. A short history,

with photographs and maps of spots where great blessings were received.

Charles A. Callis, "The Inward Witness," Church News, Sept. 16, 1944, pp. 5, 11, 13, 16. A comprehensive dissertation on the Holy Ghost—its gifts, powers and influence.

Joseph Fielding Smith, "The Evidence of Elijah's Coming," Church News, Oct. 14, 1944, p. 19. A discourse on the revival of interest in genealogy and the growth in volumes and records of same since visitation of Elijah to the Prophet Joseph Smith.

#### Chapter 8. Jesus in America

Charles E. Dibble, "Quetzalcoatl," Era, vol. 46, Jan., 1943, p. 6. A short article on the White God of the Aztecs and information on this legendary character which parallels Christ's visit to America.

Franklin S. Harris, Jr., "Christ in Ancient America," Church News, Sept. 28, 1946, pp. 10, 12. Radio sermon introducing some Mexican Indian legends concerning Quetzalcoatl, whose personality and works closely parallel those of Jesus.

Albert R. Lyman, "Vestiges of a Lost Faith Among Navajos," Church News, Aug. 5, 1944, pp. 9, 12. A slight comparison of some existing Navajo beliefs with present church, showing similarity to beliefs and practices probably practised among ancient Lamanites and Nephites when gospel was among them.

Lucy G. Bloomfield, "And It Came to Pass," Era, vol. 47, March, 1944, pp. 174-176. An Indian legend which parallels story of Christ's visit to America as told in the Book of Mormon, and comparison of which led to several Indian converts.

Jack Northman Anderson, "Take It From a Famous Explorer," Era, vol. 47, Feb. 1944, pp. 82, 118-120. Interview with a noted explorer concerning findings of origin of ancient civilizations compatible with Book of Mormon history and remarks on the similarity of Incan religion with that of Christians.

#### Chapter 9. Joseph's Friends Work Together

George Albert Smith, "Neighborly Love and Tolerance," Instructor, vol. 81, Jan., 1946, pp. 1-2. Editorial on the significance of the name of the Church.

George A. Smith, "My Journal," Instructor, vol. 81, Jan., 1946, pp. 11, 13. Incident of his being called up for damnation by congregational minister and later being asked to attend a school of divinity. He denounces their lack of authority and priesthood.



George A. Smith, "My Journal," *Instructor*, vol. 81, April, 1946, pp. 182-184. Incidents in Zion's Camp on the march, showing value of team work and organization.

John Henry Evans, "Nelson Wheeler Whipple," *Instructor*, vol. 81, Nov., 1946, pp. 522-523. Prophecy of his father that Nelson would live to see the true Church of God established.

Joseph L. Wirthlin, "Importance of Name of Jesus Christ," *Church News*, April 15, 1946, p. 15. Digest of his conference address on the sanctity of the name of our Church.

*Church News*, June 8, 1946, p. 2. "His Church Must Bear His Name." Importance of the proper name for the Church of Christ.

James H. Moyle, "A Visit to David Whitmer," *Instructor*, vol. 80, Sept., 1945, pp. 400-404. Personal testimony of David Whitmer to truthfulness of Book of Mormon.

William R. Palmer, "Pioneers of Southern Utah—David H. Cannon," *Instructor*, vol. 80, Oct., 1945, pp. 457-458. Account of Bro. Cannon's visits to Martin Harris and David Whitmer concerning their testimonies to the truthfulness of the Book of Mormon.

Nathan Tanner, Jr., "My Visit to David Whitmer," *Instructor*, vol. 80, Oct., 1945, pp. 469-471. Detailed account of David Whitmer's testimony.

Joseph J. Cannon, "George Q. Cannon," *Instructor*, vol. 80, Nov., 1945, p. 518. A detailed account of Bro. Cannon's visit to David Whitmer and his testimony of seeing the plates shown by an angel.

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## PHILOSOPHICAL TRENDS IN EARLY CHRISTIAN TIMES

(Continued from page 576)

Christian doctrines and ideals came to be defined with its philosophical terminology. The simple Jewish ideology of the early Christians was supplanted to a large extent by a complex system of theology that was highly charged with Platonic thought. The Greek emphasis upon correct definitions and a systematic, coherent, logical set of doctrines

became a basic Christian feature. Eventually men were judged to be good or bad more by the degree to which they conformed to these precise theological definitions than by the extent or nature of their moral living. Persecution and inquisition to suppress independent thinking were an ultimate result of this emphasis.

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"Men are disturbed not by things, but by the views which they take of things. Thus death is nothing terrible, else it would have appeared so to Socrates. But the terror consists in our notion of death, that it is terrible. When, therefore, we are hindered, or disturbed, or grieved let us never impute it to others, but to ourselves; that is, to our own views. It is the action of an uninstructed person to reproach others for his own misfortunes; of one entering upon instruction, to reproach himself; and of one perfectly instructed, to reproach neither others nor himself."—Epictetus



# Junior Sunday School

CO-ORDINATOR, EVA MAY GREEN

THIS month initiates a new series of articles in the Junior Sunday School department. The series just concluded covered administrative practices of the Junior Sunday School, while the present series is addressed to the problems of the *class period*, and as such will carry practical help for each teacher of the Nursery, Kindergarten, and Primary department.

A list of the forthcoming articles, which are to be written by members of the Junior Sunday School Committee of the general board, are published in the Superintendents' Department, page 579.

This month's discussion covers the problem of organizing the class period.

## A PLAN FOR THE DAY

### FOR THE NURSERY DEPARTMENT

If you would be closer to heaven, come on Sunday morning to Sunday School and join with us as we carry forward the program in the Nursery Department. We believe most sincerely with Jesus when He said of little children, "For of such is the Kingdom of Heaven." We agree also with Philip Brooks who tells us that "the future of the race marches forward on the feet of little children."

#### *Preparing for the lesson*

Being very conscious of our responsibilities in the formation of the spiritual attitudes and habits of our little children and the exercise and application of these in daily living, we make it a point to be in the room where we will conduct our

Nursery class at least one half hour before the children are expected. This gives us time to check on ventilation, cleanliness, heat when it is required and for proper accommodations for the little folks. It gives us time also to make needed preparations for the expected activities of the day.

#### *Greeting the children*

Since the program for the Nursery Department calls for the holding of this class from a few minutes before the opening until a few minutes after the closing of the Senior Sunday School, we have a full corps of teachers on hand to greet and care for the children. (It is suggested that there be a teacher for every four to eight children and that all work be under the direction of a head teacher.) As each child enters



the Nursery he is given a health inspection by the teacher who greets him; she notes signs of cold, contagious disease or skin infection.

### *Informal activities are planned*

Following this brief inspection the children remove their own wraps, as far as possible without help, thus giving them opportunities for the development of self reliance and independence.

Since it is our purpose to aid in the development of the spiritual attitudes and virtues for which the Church of Jesus Christ of Latter-day Saints stands, the setting which we offer to the children at this point is rich in opportunities for the living and developing of these attributes. Opportunities to share, to be kind, to co-operate, to be thoughtful of others, to express creatively through the medium of art, the observances they have made of the beautiful world, etc., created by our Heavenly Father, to praise Him through song, poem, picture, story, etc., all these are there for the children to participate in. We teachers realize that this period provides us with the greatest and most precious of opportunities for the guidance and teaching of these little children.

### *The direct lesson period*

Our next period is one designed especially for the cultivation, encouragement and appreciation of music, stories and short prayers, directed to show our love and appreciation to our Heavenly Father. For

these activities groups of from four to eight children meet with a teacher to enjoy the stories, prayers and music desired by them.

### *Preparation for going home*

As it nears the time for closing we teachers recognize that the next period to follow must be especially pleasant. We know that if some discipline has been necessary during the morning, we must make a special effort to assure satisfaction to our children and give them a desire to return the following Sunday. We recognize too, that in learning to be independent and self reliant, we must allow our children plenty of time to put on their own wraps. We encourage them and appreciate them for their efforts but we do not do for them anything that they can do for themselves.

After a prayer asking our Heavenly Father to bless all of us and take us safely home, we wait with the children until the last one is called for by its parents or older brothers or sisters. The warmth of a friendly farewell is felt by each child as he leaves and we as teachers look forward with a prayer in our hearts to the next Sunday morning when we will meet these little children again, to learn with them more of the things our Heavenly Father would have all of us know.

(For other suggestions see *Sunday Morning in the Nursery*, Chapter 8, Program and Procedure.)

—Marie Fox Felt,  
Chairman, Nursery Dept.

## FOR THE KINDERGARTEN DEPARTMENT

The weekly teaching plan might make provision for:

I. Greeting children in the assembly

Planning provision for wraps  
Care of objects children bring  
Showing children where to sit

II. Helping children go quietly to the classroom

III. Planning the class period

(a) Becoming organized

Welcoming children

Preparing for prayer through song, verse, conversation

Praying

(b) Sharing

Telling of home and neighborhood interests

Showing objects of interest

Hearing and making plans

(c) Having the lesson

Introducing the subject

Conversing with children to gain their ideas

Telling the story

Singing or responding in rhythm to the subject

Expressing the ideas gained through drawing, dramatic play, retelling, modeling

IV. Preparing to go home

Taking something to show mother

Getting wraps

Planning to bring absent friend

V. Going to the reassembly

Passing quietly

Putting on hats after prayer

Helping children locate parents and brothers or sisters

Reference: *Joyful Living*, Section I, page 7, "A Sunday Morning in June for Beth, a Five-Year-Old."

—Lorna Call Alder

Chairman, Kindergarten Dept.

## FOR THE PRIMARY DEPARTMENT

It is necessary to have a definite teaching plan to help boys and girls grow and develop spiritually. The class period is the teacher's best opportunity to sit down with a small group of boys and girls and help them in the solution of their immediate problems. Here, too, the foundation for constructive attitudes and habits may be formed. A well-planned lesson each Sunday morning will do much to enhance the spiritual growth of children.

*Greeting and welcoming the children* is an important part of classroom procedure—the tone of the whole class period is set by the opening minutes. During this time we become acquainted with any new children in the group. For a brief time we discuss things of interest, and in this way we bring about a feeling of friendliness and unity. After achieving this feeling we can move on into the lesson itself.

*Moving into the lesson period is important*

Usually we consider the lesson in three parts; (1) the introduction or approach, (2) the lesson story and (3) the conclusion or application. In teaching little children the teacher should serve as a guide. The lesson should start with the child, something he knows about, something with which he is familiar.

Then the teacher guides the class through the unknown material of the lesson and back to something familiar for the conclusion. These familiar child situations are often called approach and application.

*Planning expressional activities of promise*

In planning a lesson it should be remembered that it is desirable to use a variety of activities. One lesson may lend itself beautifully to dramatization or pantomime, while others may best be enriched with the use of pictures or cutouts. The various possibilities of a lesson should be considered during the initial planning so that adequate time will be provided in the class period to develop the lesson fully. A wise teacher will consider both the needs of her pupils and the lesson material when choosing the methods and activities to be used. The importance of these class activities cannot be over-emphasized because children learn most when they participate in activities.

While the activities vary from Sunday to Sunday the over-all classroom procedure remains much the same. Each Sunday different types of things for children to do are provided but our aim, enhancing spiritual growth of boys and girls, remains the same.

Children of this age are very ac-

tive. It is impossible for them to sit still for long periods without becoming restless. Often this needed rest can be provided as a part of the lesson. One child may erase the blackboard, another may walk around the group to show picture, another may help move a table or a chair. When the story tells about someone walking to Sunday School the children will enjoy walking in place to show the way he went. When elements of nature are mentioned in the story, the children will relax and rest while pretending to be the wind or rain and will then be ready to listen quietly again.

*The closing minutes of the class period* are equally as important as the opening minutes. At this time through discussion or conversation the children will develop a desire to come to Sunday School. Perhaps some plans for the next class are made, then the child leaves the classroom anxiously awaiting his return.

—Margaret Ipson

Chairman, Primary Dept.

### SACRAMENT GEM

See page 584 for prelude and postlude to use with gem.)

Jesus, Savior, I love Thee,  
And I'll quiet be  
As I take the sacrament  
I'll remember Thee.

"Of all things the worst to teach the young is dalliance, for it is this that is the parent of those pleasures from which wickedness springs."

—Democritus

"Recreation includes all the beautiful skills, crafts, and hobbies that human beings can practice, on and up to the finest of the fine arts. I call this the higher recreation."—L. P. Jacks

# HUMOR, WIT, AND WISDOM

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## THINKING OUT LOUD

(From Sunshine Magazine)

Take it easy, fellow. Remember that the whale gets into trouble only when he starts blowing.

Never tell all you know. Some dope in the audience may wake up and demand an encore.

The price of everything else may go up or down, but the price of success remains steady.

When a man begins to realize the truth about himself, it reduces his desire to reform his associates.

Many a man, were the conceit taken out of him, would be about like an umbrella with its ribs gone.

Work is the yeast that makes dough.

After all, life is simple. All you need is a comfortable bed and a comfortable pair of shoes, because you are in one or the other practically all your life.

When saving for old age, be sure to lay up a few pleasant thoughts.

Jay-walking can give you the run-down feeling.

One doesn't have to be crazy to take wild chances, but it does help.

---

"Dad, I wish you'd help me with this problem."

"Can't, son. It wouldn't be right."

"Maybe not, but you could try."

---

The steady drinker soon becomes an unsteady drinker.

—*The Clipseet*

"Harold, can you name all four seasons?" asked the teacher.

"I only know three, Miss Cramp," he answered.

"Well then, name the three, Harold."

"Pepper, salt and vinegar."

---

The fluttery summer visitor approached the old sea captain smilingly:

She: "You know, I've always wondered—why do you seafolks call a boat a she?"

Captain: "Have you ever tried to steer one?"

---

"You were twenty minutes late again this morning. Don't you know what time we start work in this office?"

"No, sir. They're always working when I get here."

---

Heredity is something every man believes in until his son begins to act like a fool.

---

"My son wants to be an auto racer. What shall I do?"

"Don't stand in his way."

---

Bill: "My wife's been nursing a grouch all week."

Joe: "I didn't know you'd been laid up."

---

"What a lovely salmon!"

"That's not salmon, that's cod blushing at the price they're asking for it."

Another Layton pioneer, Elias Adams, was "possibly the first white man in Utah to realize the value of water storage."

Layton has had its twentieth century pioneers, too. Among them are the builders of its beautiful stuccoed meetinghouse. It was paid for and dedicated in 1938, a year after it was started. A month before it was completed, a meeting of 68 ward members was held. They were told that \$3,000 was needed to finish the building. In thirty minutes the money was raised.

In 1947, Layton's Sunday School graduated 25 persons from its teacher training class. Every classroom has been equipped with a blackboard and teacher's stand. Layton Third Ward, with another large Sunday School, now shares the meetinghouse.

Layton has a rich legacy. But it is not resting. It is adding to it even more lustre—lustre that comes from the same industry, faith and generosity that make names like Christopher Layton live.

—WENDELL J. ASHTON

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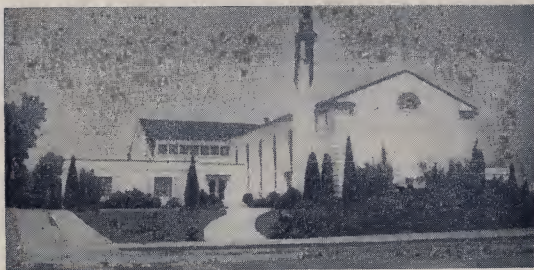
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### LAYTON WARD MEETINGHOUSE

**L**AYTON is 25 garden-strewn miles north of Salt Lake City.

It is named for one of its pioneers, Christopher Layton. He was one of the region's successful farmers, and for 17 years was bishop of Kaysville Ward. It embraced present-day Layton until 1889.

Christopher Layton was an English boy who went to work at eight years of age to help support his struggling family. His first wage was 33 cents a week. Twenty-one years later, he had made enough money to take his bride, six relatives and 46 friends to America. It was his second trip, for he had already suffered the persecution of Nauvoo and served in the famed Mormon Battalion.

Christopher Layton settled in the region of his namesake town in 1857. Almost immediately he became a large-scale farmer. Once his crops yielded 21,000 bushels of grain, one of the largest cuts in early Utah history. Later, he left his golden fields to answer a Church call to preside over St. Joseph Stake in Arizona.

The Layton area attracted other notable Englishmen, among them John Thornley. He sowed seeds on the Sand Ridge, east of Layton, in 1869. His neighbors laughed. They said he would not raise enough grain to "feed a goose." But he did, without irrigation. And he produced corn besides. That was the beginning of extensive dry farming on the Ridge.

*—more on other side*